THE

RAGGED SCHOOL UNION

MAGAZINE.

We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? is creation
Groaning for its latter day?

Will ye play, then? will ye dally
With your music and your wine?
Up! it is Jehovah's rally;
God's own arm hath need of thine.
Hark, the onset! will ye fold your
Faith-clad arms in lazy lock?
Up, oh up, thou sleeping soldier!
Worlds are charging to the shock.

LAMBETHIANA BIBLIOTHECA

VOLUME XV.

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AND ALL BOOKSELLERS.

TO OUR READERS.

AMID the excitement of a General Election we close another year's labours. Knowing that "righteousness" alone can "exalt a nation," we have exerted our influence for the spiritual welfare of the outcast or the destitute classes, untroubled by the political agitations which have rocked England to its centre. For, however valuable political or social reform may be, we are sure that he is the truest patriot who tries to beat back the waves of social vice and their giant shadow misery.

As growth is ever the sign of true life, so stagnation may be regarded as the prophecy of retrogression. We are glad, then, to indicate that, so far as statistics can tell the tale of progress, we have every reason to thank God for this evidence of quickened zeal. Thus, last year the attendance in our Sunday Schools increased about 2,000. So in our Day and Night Schools 3,258 were added to our list. Taking the numbers on the books, there are now no less than 46,296 scholars and 6,305 adults under our oversight, making a grand total of 52,601. Nor with the increased population has the machinery lessened; for 1,248 operations are conducted by the local Schools, under the superintendence of 3,247 earnest teachers. To God be the glory; for He alone suggested the machinery and anointed the workers.

Yet, as our work is not yet done, the time to record Ragged Schools amongst the history of the past has not yet arrived. The chronic poverty of the far East increases rather than diminishes. Thieves' colleges are not yet extinct. The Penny Gaff and the low Dancing Saloon still spread their moral miasma far and wide; whilst, by the recent influx of foul juvenile literature, in which crime is invested with an air of romance, our houses are invaded as by a moral plague. If, then, Ragged Schools were ever needed, it is obvious that they are as much required now as they were a quarter of a century ago.

It is, then, a subject of regret that, with increased need, the funds of the Central Society do not increase in the same proportion. Last year it had to draw a large sum from the fund reserved from legacies to meet the pressing necessities of Schools; and, this year, there would have been a serious deficit had not large legacies been *sent* to avert a financial crisis. But in this latter fact we gladly recognise that Father's hand who has never permitted any true work for Christ to die through lack of funds or of workers.

In conducting this Magazine our aim has been to keep our readers abreast with every movement— ocial or spiritual—for the social and religious reclamation of the pariahs of society. Not confining our notices of Ragged Schools to London, similar work in Ireland, Scotland, and the provinces has been freely noticed. We have also glanced at the work in Naples, Holland, China, Egypt, and India. In this spirit we desire to continue our labours, hoping for that increased support which is indicated by an increased circulation. By this means, in these critical times, our hands will be strengthened, and thus we shall hasten on that glorious day which faith sees through the gathering gloom, when our Master's prayer will be answered, "Thy kingdom come," and the predicted "morning without clouds" will dawn on a sin-stricken earth.

THE EDITOR.

1, EXETER HALL; *December* 1*st*, 1868.

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THE

RAGGED SCHOOL UNION MAGAZINE.

Papers, Original and Selected.

THE ALTAR-FIRE: A SYMBOL OF CHRISTIAN WORKERS.

"The fire shall ever be burning on the altar; it shall never go out," Lev. vi. 13.

PROBABLY no section of Holy Writ more appeals to Christian thinkers than that which is dedicated to the Hebrew ritual. It is true that some theologians have injured this truth by so exaggerating its typical meaning as to discover some Divine doctrine in every *pin* of the temple. Yet, nevertheless, no one can read the Epistle to the Hebrews—exposition, as it is, by the Holy Spirit of the Mosaic ritual—without perceiving that those rites were but shadows of eternal verities; and thus that they *visibly* spoke of the "good things to come." Hence it is that whilst the Neologian finds Christ nowhere in the Old Testament, the true Christian traces him everywhere.

Amongst the lessons taught by the gorgeous Hebrew ritual, none are more important to Christian workers on beginning another year's service than those involved in the Fire on the Altar. Some of these lessons we shall indicate—not, however, as a full treatment of the subject, but rather as hints for our co-workers in Ragged Schools to *think* out, and *pray* out, and *work* out for themselves.

1. *The fire was kindled by God.*

Unlike the fire kindled by man, it had God for its sole author. Akin to the fire which fell upon the sacrifice of Noah and of Elijah, it was not only God-ordered, but God-born. It might be fed, and thus be kept in full blaze by man; yet still the flame first kindled by God lived and extended, so to speak, throughout

the sacred fire until it was quenched at the capture of Jerusalem by the Assyrians. Hence it was God's fire from first to last.

Now is this not a fitting symbol of all truly-anointed labourers in Christ's vineyard? For, if rightly engaged in this work, it is not from natural tastes, or from that mere love of work which render idleness to some natures a positive agony, but because, like Moses (Exod. iv. 13, 14), they have been thrust into it—often against their own wills—by the Holy One. When Christ ascended into the true Holy of Holies, of which that on Mount Moriah was but a faint symbol—one of the purposes of his ascension was that "he might give gifts unto men," Eph. iv. 8. These Divine gifts came down palpably to sight, in the form of fire, on the day of Pentecost. And, if some of these gifts have been lost to the Church, happily three still remain as potent as ever—namely, those of the evangelist, the teacher, and the pastor.

Now we cannot glance far back at the history of Ragged Schools without perceiving that the pioneers were called out of the mass of Christian labourers, and specially anointed for their work. Though men of intellect and culture aided this mission from almost the outset, yet there were many most eminent in this work whose culture was scant, and whose social status was scarcely above the class they yearned to train for heaven. Some, indeed, of the most important operations were devised by men whose intellect could not foresee the eventual outcome, for their mental vision was too limited to reach the extent of their work. But, filled with fire from Heaven, they leaped into the struggle with social vice and woe with the stride and the strength of a giant. Alley and den, pest-house and crime-garden, were invaded, and many a thief and harlot heard for the first time of the grace which is stored up in Jesus, and many a lamb was folded safely in the home of the Good Shepherd. And why? Simply because the altar-fire was not man-born, but God-kindled.

2. *The fire was kept up by God's order.*

With a set ritual—not like that of mediæval times, which, as it set aside Jesus, was probably of Satanic origin—ordered even to minutest point by Jehovah, the priest had only to read the Book of Leviticus to learn every particle of his duty. There he learnt that, though first created by a miracle, the holy fire was not to be kept up by a miracle. Miraculous intervention, in fact, then as now, ended where man could perform the work; for God never does what man can do. There was, indeed, nothing human about the

sacred fire; for it was first kindled by God, and was kept alive, not according to man's desire, but simply in accordance with the will of God. Thus, as the altar-fire, from the first to the last, was of Divine origin, the Hebrew priesthood could never forget its true Author.

And does not this fact beautifully typify the history of Ragged Schools? However doubtful some may have been at the outset, the visible fruits of this mission have been so wondrous, that sceptics have applauded, at least, the social results. Once the class among whom we work were given up body and soul to Satan as if reclamation were impossible; and so they died, many never having heard the glorious truths, that all men, as descended from Adam, are related, and that God is the Father, both of Dives and of Lazarus. But when men and women were baptized with the holy fire, they soon found that even amongst the vilest "there *is* a remnant, according to the election of grace." All true Ragged School teachers, indeed, had learnt that they were not saved to be idlers in God's vineyard, but rather they accepted the dictum of good old Rutherford,—"Believing and doing are blood-relations." Thus do they work, steadily and heartily, as well in storm as in sunshine, and hence well illustrate the Divine axiom that "many waters cannot quench love." And all because the fire within is, by Divine direction, fed by praise as well as by prayer.

3. *The holy fire was watched.*

In the temple service every priest had his appointed duty. Thus we may infer that "the lot" fell upon some to watch that holy fire, which was "never to go out." By this plan, the courses set apart by David (1 Chron. xxiii. and xxiv.), like the planets in the stellar system, never jostled against, or interfered with, the duty assigned to others. But whatever was the task to be performed by the Levites, all was marked by willinghood. Thus those who had the custody of the altar-fire kept watch and ward night and day, lest one spark should fade, or the glory die out through neglect. Watched as an act of worship—for is not obedience the truest act of worship?—they tended the holy fire as the most earnest form of worship of their great Benefactor. So was it preserved until Israel's sin caused the Shechinah to depart, and the altar-fire was extinguished in the blood of guilty Israel.

Such watch and ward of the sacred fire we think to be a fitting symbol of Ragged School workers. They not only labour steadily and prayerfully—the former because of the latter—but they "watch for souls as those who must give account" of those

committed to their care. They know man's tendency to glide into that Laodicean state when God's work, if performed at all, is done not as Christ's freeman, but as a hireling. Thus they first watch themselves; and then, oh, how they watch each member of their class! It is this, too, which makes each teacher so to do his own *special* work, as not to encroach on that of others. For in the words of Dr. H. Bonar, "they remember that every Christian has a work to do which no other Christian can do for him, and which, if not done by him, cannot be done at all." This, indeed, is a spiritual application of that doctrine of political economy which indicates that, by proper division of labour, there results not only individual expertness, but a saving of time in the aggregate workers. Thus the earnest Ragged School teacher, in imitation of the Jews under Nehemiah, builds that part of the wall which is nearest his own house, leaving others to do their part of the same great work. But not content with invading fever-dens and crime-gardens, Bible in hand, they follow their scholars to the very throne of God. Really believing that there *is* a hell, they follow their scholars to their homes, and tell of the "gospel of the grace of God" there. Nor do they leave their youthful charge to others when they enter the world to fight the great battle of life, but they follow them by advice and by a heart of sympathy, if haply any spark of the holy fire kindled in the Ragged School may, through the power of the Holy Ghost, burst into a lasting flame. Nor until the lives of their scholars show that they are enrolled among the sealed ones of the Holy Spirit, or they have crossed the river of Death, do they quit the spiritual charge of youths once steeped to the lip in sin or misery. In this intense longing for souls, they but echo the words of Richard Baxter, "When I consider what heaven and hell are, my conscience tells me that I ought to follow men with entreaties, and to take no denial till they return to God."

4. *The fire did not go out at night.*

The sun, as he tinted the everlasting snows of Lebanon with rosiest hue, saw the smoke uprising from the altar-fire. When night covered the Valley of Jehoshaphat and other declivities with its dusky veil, still the silver-grey column from the altar-fire ascended. Many a distant village traced the site of the altar by its smoke, and felt that, in spite of the doubt of the Sadducee, there *is* a God at work in this world. Nay, the altar-fire glowed all the brighter for its dark surroundings, as the diamond becomes all the more brilliant for the dark enamel in which it is set.

Now is not this picture an apt type of Ragged School workers? Their labour, if they put their souls into it, is no child's play. Hard as it has been found to rouse the cannibals of Feejee, so as difficult has been the task of arousing the wild tribes of our great cities out of a soul-slumber akin to that of death. All have to keep the holy fire ablaze amid a moral "darkness that may be felt." It is not, then, for Ragged School teachers to walk in the pleasant fields of the Land of Beulah, but rather to wade through the Slough of Despond, or to assail the Castle of Giant Despair. For like Martin Luther, they are engaged in a hand-to-hand struggle with Satan and his allies. But then the Ragged School teacher knows that his very place of work is in those "dark places, which are the habitations of cruelty." For where should a Pharos be erected but near the sunken rock, or the still more terrible quicksand? So on he goes, holding up the cross as the one panacea for all social and spiritual evil, ever bearing on his standard the Waldensian motto, "The light shineth amid the darkness." Nor does this fire go out until the Christian soldier can echo, in his lower measure, the words of his Great Captain, "I have *finished* the work thou gavest me to do."

5. *The fire burnt solely in God's honour.*

Service is not only the best, but the only true, way of showing our allegiance to the one God; it is, in fact, the external sign of the inward life. Contrary to the desires of fallen man, it says, —I wish God to be *upper*most, and man *under*most, for that is their right positions. Thus, whether it was in building the tabernacle according to the model shown by God to Moses, providing unblemished lambs for the daily sacrifice, or by keeping the holy fire in full flame—the priest symbolically declared that Jehovah, King of Israel, deserved to be recognised as king by the whole world. For in all he did, the true priest was solely influenced by the desire to honour his God.

Now this is but a type of every loyal Ragged School worker, in whatever branch he is engaged, whether in Ragged School, Parents' Meeting, or Ragged Church. If he labour strenuously, quailing neither through weariness nor disappointment, he does so not to please self, but solely in God's honour. If he keeps up his own fire, and strives to light the soul-lamp of forlorn outcasts by his own taper, it is that he may tell the world what a God of grace is our Father in heaven. If he ever holds up the cross, saying that not in doing, but in looking and believing, there is life eternal, he

does it because he knows that the best way of honouring the Father, is to point to the finished work of the Son. For it is not for mere social reclamation—valuable as it is in its proper sphere—that we work, but simply because the viler the person who is gathered into the great garner of God, the more evidential to a godless world is the potency of the blood of Jesus. For it is when a Mary Magdalene or a Manasseh is saved that it is seen that there is no sinner too bad for the fellowship of Jesus.

In this spirit of daily service, dear fellow labourers, let us work throughout the year 1868. Let the fire kindled by God burn so brightly that the fire of past days will be as darkness in comparison. Feed the fire not only with prayer, but with praise; for the one will ever be suggestive of the latter. Let not one day pass without bringing some lost one to the fire kindled by Christ, that they too may, by reflection, shine amid the surrounding darkness. So will thy fire burn brighter and still brighter until it is lost in the fuller beams of the Sun of Righteousness.

PRACTICAL.

God sends the fire,
Man fans the flame;
The fire is His
From whom it came.
Tend it in sunshine, and in twilight hour,
Mid summer brightness, or when tempests lour;
Look up to Jesus, whilst you feed with care:
He feeds God's fire the best who feeds with prayer.

THE JUVENILE ARABS OF SYDNEY, NEW SOUTH WALES.

BY THE REV. R. W. VANDERKISTE.

THE Government, stimulated by the Hon. Henry Parkes, the Colonial Secretary, have taken great interest in our juvenile Arabs. The police are now at work beating them up for the *Vernon*. This vessel has been purchased by the Government, fitted up, and moored in the harbour, as a nautical training-school. Two hundred and forty outcast boys are to be received.

One day's police cases (Monday, 20th May) furnished ten. Let me give one case from the police report. "John Howard, 18; Lawrence Howard, 9; Patrick Maker, 14; William Maker, 18. Constable Johnson deposed that about one o'clock yesterday morning he apprehended the lads at the house of Maker and Howard off Goulburn Street. He had seen them continually about the streets, and particularly in the vicinity of the theatre at night,

Has known them for some years, and does not believe that either of them has lawful means of support. Believes that none of them is over sixteen years of age. A police-sergeant deposed that about two years ago the Maker family were convicted as vagrants, since which neither of the Makers before the court had done any work. When the sister, a harlot, is out of gaol, they live with her. The father is a confirmed drunkard. The father of the Howards is a confirmed drunkard; while their brothers have been convicted of thieving, and they are frequently with their brothers."

Now out of this batch the *Vernon* only got one. John Howard and William Maker, being eighteen years of age, were discharged; Lawrence Howard was remitted to the care of a brother; and Patrick Maker was ordered to be sent on board the *Vernon*. Out of 19 lads apprehended, the *Vernon* got 10. Here is a little account of 3 of the 10. "James Little, 11; Charles Little, 9; John Little, 6. A constable apprehended them at midnight on Saturday, as they lay asleep under some zinc placed against a fence at Redfern. Their father was with them, and he was drunk. He is a confirmed drunkard; so is their mother. Another police-sergeant deposed that these boys and their parents have for some time slept in the place mentioned by the constable. When the parents had a home it was kept as a brothel. The mother has been convicted of larceny; the father has no visible means of support. To be sent on board the *Vernon*."

Nine out of this day's batch of 19 escaped the *Vernon*, unfortunately for them.

An opinion has been expressed that the Act gives "dangerous power." I trust the police will not be discouraged. It is a great pity, too, that the surveillance of the measure ended with sixteen years of age; eighteen would have been far better. I hope the police will be down upon the escaped ones again. I have carefully read each day's police-court proceedings, and I cannot see one case in which it has been satisfactorily proved that the police missed their mark. Parents of this class care little about swearing their children are above sixteen. Such evidence is totally insufficient. Many of these outcasts are capital to their parents as prey-seekers, who are "led captive by the devil at his will," and if it would answer their purpose, they would swear anything.

The Sydney Nautical Training School is at last established, thank God! "This object," writes the *Herald*, "has not been accomplished without considerable perseverance on the part of its originator, Mr. Parkes, who as far back as 1854 brought the subject under the notice of the Legislature, although in a somewhat different form. He then obtained a select committee to inquire into and report upon the general subject of establishing a Nautical School in the port of Sydney, to be supported by an annual grant from the Treasury. On 5th October, 1855, Mr. Parkes moved resolutions affirming that the establishment of a Nautical School in the port of Sydney, in accordance with the recommendations of the select committee of the previous session, would confer much benefit on the colony, &c."

In 1856 Mr. Parkes succeeded in getting placed on the estimates the sum of £2,000 for the purchase of a hulk, and a further sum of £1,000 for the current expenses of the school, on condition that an equal amount should be contributed from private sources.

The Act provides that boys and girls destitute, and under sixteen, may be committed by two magistrates, on police or private information—after, of course, a public hearing—for five years, not only to the *Vernon*, but to any certified industrial school, private or governmental. Mr. Parkes is at work forming these latter; the old barracks at Newcastle and also Maitland are set apart for girls.

Dreadful as is the contemplation, humiliating the fact, and perhaps astounding to some at home, that these new colonies, to which we were wont, when I was in the London City Mission twenty years ago, to send outcast London lads for reformation, should need such efforts, it is yet an unspeakable comfort to my mind to see them, so long neglected—I had almost said despised—at last carried out, and that too in a most vigorous manner, by one of the most vigorous and determined minds we have. In the midst of severe political difficulties, Mr. Parkes, and Mr. Martin, who also merits much praise, placed these bills in the forefront, and carried them at an early period of the session; and as soon as I saw this, I augured what has come to pass. It is this—a blessing, easing the future labours of the sessions following. This is strictly in accordance with the Scripture promise and historical fact. God Almighty will honour the man who honours him by seeking to do good to his forlorn creatures; and when the world tries it, it will also prove it, and "taste that the Lord is good."

A MANCHESTER SUNDAY RAGGED SCHOOL.

We will suppose, says the *Christian Times*, that we are met about half-past five on a Sunday afternoon. Shall we set out for Heyrod Street School, in Ancoats? It is the largest, and in many respects the representative, Ragged School of Manchester.

We leave Piccadilly, with its palatial warehouses, pass up to the left, and plunge into the streets of a very unlovely neighbourhood. But let us not hurry, rather let us look well at these streets as we thread them, for not less may be learned concerning this work from the outside than the inside of a Ragged School. The street through which we are passing is known as Forty Row. In that block of buildings there are 120 four-roomed tenements; and in each of them will be found on an average four families. These are the chosen haunts of thieves, "cadgers," and small costermongers; in a word, here are drained the very dregs of Manchester life. There are other streets within a small radius scarcely better than this. Before the Ragged School began its work there were some down which no decent man could pass without risk of insult or violence. The parish in which the school building stands contains 16,000 souls, and of these not 3,000 habitually attend any place of worship. The sanitary condition of parts of this neighbourhood is not better than the spiritual condition of its inhabitants; for in spite of all that the very vigorous corporate authorities can accomplish, there are places which they cannot touch, and which are mere hotbeds of vice and disease. These are the "guilt-gardens" of Manchester. And where the soil is so promising and the head-gardener so busy, can we wonder if the crop be large?

But here we are in front of the building of which we are in search! It is

anything but prepossessing in appearance, with its dreary front of stone, unrelieved by pillar or cornice. Our friend the superintendent greets us as we approach the door, and he tells us something of the history of the building before we enter it. It was, in the first instance, a joint-stock speculation to supply the people with a Secular Hall, and here Socialism and the Owenite view of the people's rights were advocated with no little zeal, in stormier days than these. But we all know that the Socialist bubble burst. Common sense was soon found too strong for it; and so, the People's Hall, losing its regular tenants, became a sort of lodging-house where stray opinions could find temporary shelter. Roman Catholic controversies were held here. Workmen on strike here received the reports, and listened to the harangues of delegates fierce and fat; and here the youth of the neighbourhood were instructed in the art of dancing, and practised it with no little gusto.

The building was a pest and curse to the neighbourhood, until, backed by a generous friend, the present superintendent hired it for the purpose of a Ragged School. During a certain week, handbills were distributed in the neighbourhood, announcing the commencement of a school, on the next Sabbath evening; and at the appointed hour, true to his announcement, our friend came, accompanied by some fifteen volunteers and two policemen. Without the police it would have been simply impossible to begin at all. On the first attempt to exert authority bricks were thrown through the windows, a row was made in the street as though a murder was being committed, and inside the school the cudgels and "pop-bottles" were produced with which the elder boys had armed themselves for the fray. Yet there was more mischief than malice in the thoughts of the rioters. The true *gamin* nature showed itself when a policeman "collared" a boy who had been using his pop-bottle too freely; and the lad, looking up in his face, said, "Now, Robert, mind what yer doin'. I knows yer number, and I'll report yer if yer don't mind what yer arter." Where there is such a spice of fun in a rebellion, there is hope of its being quelled in time. Gradually kindness and firmness combined began to tell, and the policemen were dispensed with. Yet still the demeanour of these Arabs was sometimes startling in its originality, and provoking from its impudence. A gentleman had one evening been teaching a class of lads from fifteen to twenty years of age, and fancied that he had really made an impression. He left them with a "Good night, boys; I'll come and see you again"; and was walking down the school with considerable self-complacency when one of his scholars ran after him, pulled his coat tail, and said, "Theaw hasn't such a thing as a bite o'bacco in thi pocket, hast to?" And at another time, when an address was being delivered to the whole school, the lecturer observed a lad playing with his bottle of "pop," that very favourite beverage. He told the boy to "hand up that bottle"; but wished that he had not given the order, when, a moment afterwards, the boy deliberately drew the cork, drank the liquor, and amid the tittering of the whole school handed up the bottle empty!

That sort of open rebellion has long since ceased. We enter the hall, a lofty square room, with four rows of classes covering the floor from the entrance to the conductor's platform at the other end. Many of these classes can be separated from their neighbours by a sort of sliding shutter, with which contrivance the advantages of a class-room are gained, and yet all the

proceedings are under the governing eye. There are between four and five hundred scholars present in this room. The teachers are gathered from half-a-dozen denominations, and the superintendent points out to us four young men, well dressed, and teaching their classes with great apparent enthusiasm, who were themselves ragged lads when they entered this school, amongst its first scholars. Traversing a passage, we enter a large airy Infant School, in which nearly 300 little ones are being taught on the simultaneous system. They ought, indeed, to be in bed; but they would be in the streets if they were not here. Don't wonder at their faces, some of which are only the uglier for the attempt which has been made to remove their habitual dirt, an attempt which displays itself in a certain streaky or stratiferous appearance. "No, don't wonder at them," says our guide, "for the mothers of many of them have not the most distant notion of household management. I once sent a rabbit down to the mother of a sick scholar that she might make some broth for the child. But my heart misgave me as soon as I had sent it, and I thought I had better go and tell her how to cook it, and when I got to the home I found her with that rabbit laid across her knee and trying to pluck it like a goose. But we are endeavouring to mend this state of things, for we have a Mother's Meeting every Monday night, at which we get an attendance of about ninety."

The address is similar to those usually given in Lancashire Sunday Schools. The singing of the hymn is very sweet, and very mournful too, as one thinks of the words often proceeding from the same lips. And when the prayer is concluded the scholars depart class by class, save a considerable number who stay behind to deposit their pence in the bank. We, however, will walk off with the superintendent, and we learn one or two final facts as we stand in the lobby, watching the stream of children flowing by. There have been under this roof to-night 1,040 souls, learning the way to heaven. Surely some of them will reach the goal! As we stand on the steps, a "toffy-shop" is pointed out to us, which used to be open on Sunday evenings, but which was obliged to close for lack of custom a few weeks after the Savings Bank was open for deposits on Sabbath night. The superintendent assures us that to take the money on any other day would not save one-third of it from the Sunday shops.

They who are most intimately connected with these institutions have the strongest faith in the ultimate redemption of their ragged charge from ignorance, and poverty, and vice. For they are convinced, by many proofs, that no lad is so besotted and debased as to have lost all heart. Listen to this story, the last before we shake hands with the superintendent and terminate our expedition. One of the scholars at this Heyrod Street School had been accustomed to personate the devil at one of the Manchester theatres, his pay being threepence per night. After he had commenced his attendance at the school, he was seized with illness, and consumption soon developed itself. The father of this lad was a mere brute, almost without feeling; and his mother, as one might expect, was wretchedly poor. One Sunday night the teacher spoke to his class, saying to them, "You know poor Ned: can you do anything for him?" Presently a youth spoke up, "Teacher, will you let us go to the door?" They went out for a consultation, and presently came in again, their spokesman having his two hands

filled with coppers, which he bashfully threw down on the platform, with the words, "Here, Teacher, that's for Ned." But he was told to gather it up again in his handkerchief; and the teacher took him, with two or three others, to the cellar where Ned lay dying. When they came to the door, there were whisperings and promptings of "Now then, give it to him," until the spokesman, ashamed of the emotion he could not hide, dashed down the money on the bed, with "Here, Ned, we've brought thee this." And then to see the tears of gratitude on Ned's face, and of sympathy on the cheeks of his uncouth but kindly visitors, and to have the privilege of kneeling in that cellar, beside the dying bed, leading the prayers of those other wild spirits, who, thenceforth, wherever they might wander, would not forget that scene, was surely reward rich and pure enough for even the sacrifice which the Ragged School teacher must endure.

S.

TEN YEARS OF A SHOE-BLACK BRIGADE.

NORTH LONDON SHOE-BLACK BRIGADE AND REFUGE.

It is four years since this Society called the attention of their friends and the public to the work which they are carrying on. Their silence during that period has not been caused by the absence of anything favourable to report, but from a totally opposite cause, inasmuch as the Society has become self-supporting, and no appeal for aid has been needed. The time has now, however, arrived when the managers desire to lay the claims of the Society before those who are interested in practical efforts to promote the welfare of the poorer classes. The present buildings occupied by the Society in Church Street have been for some time too small for their work, in addition to which they are in a very bad state of repair, and in many other ways unsuitable. The committee have, therefore, taken new premises, at 15, York Road, King's Cross, which are more in the centre of the Society's district, and which will, with the alterations proposed to be made, enable them to carry on their operations with more efficiency.

The following statement of the boys' earnings will best attest their success:—

The total earnings of the Society for the year ended 31st December, 1866, were £1,283 0s. 5d., showing, at one penny a pair, a total of 307,925 pairs of boots cleaned.

This sum is an increase of £331 4s. 7d. over the earnings in 1865; of £685 19s. 11d. over the earnings of 1864; and more than three times the earnings of the brigade in 1863. The average weekly earnings have been £24 13s. 5d., against £18 6s. in 1865; and the daily earnings £4 2s. 3d., against £3 1s. the previous year. The average number of boys employed throughout the year was 35½, against 30½ in 1865. The yearly earnings of each boy, which in 1865 averaged £31 3s. 11d., were in 1866, £36 4s. 6d.; the weekly earnings of each boy in 1865, 11s. 11¾d., were in 1866, 13s. 11d.; the daily earnings, which in 1865 averaged within a fraction of 2s. a day, in 1866 were within a fraction of 2s. 4d. each boy. The largest weekly earnings in the year were for the week ended December 15th, when 44 boys earned £40 0s. 10d.

The total earnings of the boys in 1866 were divided as follows:—Boys' wages, £614 5s. 4d.; boys' banks, £325 14s. 8d.; Society's share of earnings, £343 0s. 5d.

In addition to keeping themselves, the boys paid towards the support of the Society, including payments for lodgings and materials, £419 5s. 4d., which sum is made up as follows:—Share of earnings, £343 0s. 5d.; lodging payments, £50 6s. 11d.; repaid for materials, £25 18s. The total expenses were £399 19s. 4½d.; so that the Society is now entirely self-supporting, and with the balance from last year, and other receipts, the Society closed the year 1866 without a single debt, and with a balance towards the fund about to be raised for new premises, of £95 16s.

The amount earned by the Society since its formation in 1857, has been £5,255 2s. 1d. The first year they earned £239; but last year they dug out of the London mud no less than £1,283.

Since the establishment of the Society, upwards of 650 boys have passed through it, and been more or less benefited.

107 boys passed through the Society in the year 1866, of which number 25 obtained or were placed in situations, 5 went into the navy, 16 were dismissed for dishonesty, 6 sent away as being unsuited for the work, 9 left of their own accord, and 46 remained in the Society at the end of the year.

The number of boys now actually employed by the Society is 45—this number it is the manager's aim to increase. The point, however, which they deem most important, is that of increasing the Refuge accommodation. They can only at present accommodate 20 boys; but the Society is most anxious to double that number, as they have for some time past been compelled constantly to refuse admission to homeless and destitute boys.

The operations and means of usefulness of the Society have gradually increased and extended, and may be thus summed up:—Occupation and employment for 45 boys; accommodation in the Refuge for 20 homeless boys and orphans; Night School two evenings in the week; a Library of 350 volumes; distribution of tracts and illustrated papers; visitation of boys and parents at their own homes; a drum-and-fife band.

From the foregoing facts it will be seen there is nothing sentimental in this scheme, but that it is a humble, earnest, and practical effort to raise the poor and lost, to befriend the friendless, and shelter the homeless. The managers strive to give a chance and an opening in life to those who, without such an agency, might never have a chance; they furnish the poor and destitute with the opportunity of earning an honest living and a good character; and they endeavour to bring them under a course of training and discipline which shall fit them to occupy a creditable position in the world. This institution is, then, not Reformatory, but Preventive. Those boys who especially demand our care, and for whom it is especially designed, are the poor and destitute, but unconvicted. Valuable as are Reformatories and other schemes for the reformation of juvenile criminals, it is believed that hundreds would be saved from becoming criminals did they but have a friendly hand stretched forth to rescue them earlier in life; and, fully realising the temptations and dangers to which these lads are exposed, the Society offers them *work*, *education*, and—if homeless—*shelter*; they try to train them in those principles and habits which will conduce to success and prosperity in this world; but, above

all, in those higher and holier principles which will promote their eternal happiness in the world to come.

The repairs, alterations, and fittings of the new premises will cost £650, and it is on behalf of this effort they venture to appeal. They do not ask for annual subscriptions, as the Society is now entirely self-supporting, but they beg very earnestly to solicit donations towards their present special effort. They hope that the success which has attended the work of the Society during the last ten years, will be a stimulus to their friends, and those who are interested in works of this nature, to make a large and liberal response to their appeal, and enable them not only to continue but to extend their operations.

MOTHERS' MEETING—BENARES.

BY MRS. KENNEDY.

Two classes for women have been held during the year at Benares with scarcely any intermission. The Christian women, numbering generally from eight to twelve, have met once a week as a Bible Class. After our Bible lesson, we have begun to read a short portion of the "Pilgrim's Progress," one of the women then taking the concluding prayer.

Weekly gatherings of heathen women for listening to the reading of the Scriptures have been remarkably well attended. It is very difficult getting at the minds of these poor women. We have to teach them the simplest elements of truth—to try and put the same thing in as many different ways as we can, and often when all is done, question if we are understood. A few do seem to comprehend the Bible views of sin and salvation, and, had we not been so often disappointed, we should think they were not far from the kingdom of heaven. Some of them often say they have no trust in idolatry, and pray constantly to our "Saviour Jesus."

Another class for Scripture readings has been kept up at Shieupore, though with much irregularity, owing to the distance. For some months it promised well, there being generally about a dozen women present; by-and-by, when the novelty wore off and they found there was no worldly benefit to be gained by coming, the numbers fell off. One poor woman said, with tears streaming down her cheeks, "I could sit all night to listen"; and on another occasion, "Whoever stays away, I'll come." For many months she has not been present, and we are told that she has been frightened by her relatives, who tell her it is "a sin even to hear of Jesus"—that name which is above every name to those who know and love him.

We tried to get a few of the leading men of the place to take an interest in female education. Our catechist resident there prepared an address, which was read to them collectively. All professed to think it a very good thing; they were much obliged to us for the trouble we were willing to take. By-and-by it would doubtless succeed, but, in the meantime, as their fathers had done, so would they.

HOWARD MISSION—SUNDAY BREAKFAST TO OUTCASTS.

Several hundred persons of both sexes in New York nightly find no other lodging than the floors of police-stations. The Rev. W. C. Van Meter, the superintendent of the Howard Mission, lately conceived the idea of stretching down a hand of friendship and a proffer of Divine mercy to those most dejected of mortals.

Supported by a few like-minded helpers, Mr. Van Meter has made the rounds of the stations for three or four Saturday nights and Sunday mornings past, distributing invitations to breakfast at the Mission at eight o'clock on the Sunday morning. The crowd in attendance yesterday morning in the basement of the old building, included in the new purchase, and temporarily used for mission purposes while the handsome building alongside is advancing to completion, numbered over a hundred persons, men and women, in all stages of misery and degradation. After a word of welcome and an invocation, ladies and gentlemen served them bountifully with hot coffee and bread and butter, whereof none were slow to partake or swift to get enough.

Then followed addresses, prayers, reading of Scripture and singing by the trained Mission children and others, assisted by the parlour organ. The preaching was earnest, faithful, solemn, and tender, bearing mainly on the love of Christ and the efficacy of his salvation for the most utterly lost. Dr. Ballou was present, as he had been on former occasions, with his antidote for the alcoholic appetite, which he offered without money and without price to all who would take it. "That," said one speaker, "is just like God's love and free pardon in the gospel—cures you if you take it according to the directions—does you no good if you don't." Three or four men responded to the general invitation to talk; some confessing their vice and misery, and announcing their determination to reform; some testifying to the efficacy of Dr. Ballou's antidote on a week's trial; and one adding as he had now got started by the good doctor's aid in overcoming the vice of intemperance, he was determined to go on and try to be a Christian man altogether. He urged all present to go and do likewise. After an affecting appeal by Dr. Ward, those who desired to be prayed for were invited to rise, when a large proportion, probably one-half of the company, rose one after another to their feet, and remained standing while prayer was offered. All were affectionately invited to attend the prayer-meeting at the Mission on Wednesday evening, and the Fulton Street Prayer Meeting every noon, and to remain as long as they pleased for personal conversation, or call upon the superintendent, if they felt anxious, from nine till ten in the morning. At the close, Mr. Van Meter took the lead of the motley crowd, and showed them through the new building adjoining, which afforded them evident gratification.

Much more delay than had been promised has been experienced in getting possession of this beautiful and spacious Mission House. It is expected to be entirely ready, chapel and all, before the end of this month. Meanwhile, the basement and the Sunday-school room are to be occupied next Sunday, and the next breakfast-meeting will be held therein. It should be understood that this breakfast comes but once a week, and while it serves as a

token of friendship and a temporal comfort to these outcasts, and a means of bringing the offer of the gospel to their minds, it does not in any substantial measure repeal the law of honest industry for any one of them.

WINNING A SOUL.

WILLIAM SAVERY, an eminent minister among the Friends, was a tanner by trade. One night a quantity of hides were stolen from his tannery, and he had reason to believe that the thief was a quarrelsome, drunken neighbour, called John Smith. Next week the following advertisement appeared in the county newspaper:—

"Whoever stole a quantity of hides on the 5th of this month, is hereby informed that the owner has a sincere wish to be his friend. If poverty tempted him to this false step, the owner will keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him peace of mind!"

This singular advertisement attracted considerable attention; but the culprit alone knew who made the kind offer. When he read it his heart melted within him, and he was filled with sorrow for what he had done. A few nights afterwards, as the tanner's family were about retiring to rest, they heard a timid knock, and when the door was opened there stood John Smith, with a load of hides on his shoulders. Without looking up, he said, "I have brought these back, Mr. Savery; where shall I put them?"

"Wait till I can get a lantern, and I will go to the barn with thee," he replied, "then perhaps thou wilt come in, and tell me how this happened. We will see what can be done for thee."

As soon as they were gone out, his wife prepared some hot coffee, and placed pies and meat on the table. When they returned from the barn, she said, "Neighbour Smith, I thought some hot supper would be good for thee."

He turned his back towards her, and did not speak. After leaning against the fireplace in silence for a few moments, he said in a choked voice, "It is the first time I ever stole anything, and I have felt very bad about it. I am sure I didn't once think I should come to what I am. But I took to drinking, and then to quarrelling. Since I began to go down hill everybody gives me a kick. You are the first man that has ever offered me a helping hand. My wife is sickly and my children starving. You have sent them many a meal. God bless you! but yet I stole the hides. But I tell you the truth when I say it is the first time I was ever a thief."

"Let it be the last, my friend," replied William Savery. "The secret still lies between ourselves. Though art still young, and it is in thy power to make up for lost time. Promise me that thou wilt not drink any intoxicating liquor for a year, and I will employ thee to-morrow on good wages. Thy little boy can pick up stones. But eat a bit now, and drink some hot coffee; perhaps it will keep thee from craving anything stronger to-night. Doubtless thou wilt find it hard to abstain at first; but keep up a

brave heart for the sake of thy wife and children, and it will soon become easy. When thou hast need of coffee, tell Mary, and she will give it thee."

The poor fellow tried to eat and drink, but the food seemed to choke him. After vainly trying to compose his feelings, he bowed his head on the table and wept like a child. After awhile he ate and drank, and his host parted with him for the night with the friendly words, "Try to do well, John, and thou wilt always find a friend in me." John entered into his employ the next day, and remained with him many years, a sober, honest, and steady man. The secret of the theft was kept between them; but after John's death, William Savery sometimes told the story, to prove how easily evil might be overcome with good.

POOR-RATES ON RAGGED SCHOOLS.

On November 22nd, a deputation waited on the Duke of Marlborough, at his official residence, Downing Street, with reference to this subject. The deputation was introduced by Mr. T. Hughes, M.P., and consisted of the Rural Dean of Lambeth, a number of other ministers, and several trustees and teachers of Poor Schools.

Mr. Thomas Plummer, the Secretary of the Stockwell British School, read a memorial in which the objects the petitioners had in view were stated. The memorial stated that "if the law as now interpreted be suffered to remain in force, the consequences will be most injurious to the cause of education; every Poor School in the country will be more or less crippled; and of course, if the usefulness of our schools is decreased, the number of our criminals and paupers will be greatly augmented. Already many of the schools in Lambeth are greatly affected by this new imposition, and some are nearly paralysed; even our Sunday Schools not held in buildings used for public worship are liable to be rated, and as a consequence, if relief be not forthcoming, some of the schools of the poorer denominations will have to be closed. The assessment of some of the schools amounts to half as much as the whole of their voluntary contributions; consequently, their funds, being insufficient, have to be supplemented by subscriptions from the clergy, already overburdened by claims on their benevolence." Notwithstanding the late decisions in the courts of law, it was submitted that "whatever the letter of the law may be, exemption of Poor Schools from rating is consistent with the spirit and intention of the Act of Elizabeth, and that it has become by long and undisturbed enjoyment a prescriptive right, and cannot now be fairly withdrawn. The abolition of this prescriptive right is certainly contrary to modern legislation; the 3rd and 4th William IV., cap. 30, exempts places of worship from parochial taxation; the 6th and 7th Victoria, cap. 36, exempts lands and buildings occupied by literary and scientific societies from county, borough, and parochial rates; and the Towns Improvement Act 1847 provides that no building exclusively used for gratuitously educating the poor shall be rated." It appears, indeed, that Poor Schools had been accidentally omitted from the list of places exempted, and the deputation, as supporters of such schools, appealed to his Grace to lay the case before the Government,

that they might obtain legislative relief from this most cruel and oppressive burden.

The Duke of MARLBOROUGH stated, in reply, that as far back as 1783 there was a decision given to the effect that such buildings as those alluded to in the memorial were liable to rating. The proposals made by the memorialists had already been discussed in the House of Commons, and in 1856 a bill to exempt those schools from taxation had been introduced into the House of Commons by Lord Stanley, and, after it was fully debated, had been thrown out. Again, in 1858, a committee had decided that all exemptions ought to be abolished. Under these circumstances, he could not, the deputation would see, make any definite promise. But as the question was a most important one, and as all parties were now so anxious to forward education, he thought it probable that the Government would be inclined to reconsider the question. There were, he might add, three ways in which the schools in question could be freed from the rates, namely, absolute exemption, a grant which would cover the rates from the consolidated fund, or a similar grant from the local rates.

The Poet's Corner.

LINES WRITTEN ON WITNESSING THE FUNERAL OF REV. JAMES HAMILTON, D.D.

The scholar, Christian, gentleman, combined;
Of pleasing aspect, and of powerful mind:
The Scotch Free Church will in remembrance bear
"Doctor James Hamilton, of Regent Square."

Nor to that Church, nor on that spot alone,
Has he the charms of Bible truth made known;
But books and sermons have his fame unfurled,
To England, Scotland, Ireland, and the world!

Of trees and plants the virtues he could tell,
And, like great Solomon, describe them well;
From forest "*cedars*," stretching wide and tall,
To "*hyssop springing*" from the garden "*wall*."

I first beheld him at a *Ragged School*,
Led to the spot by Scriptures' golden rule;
And, since that hour, have oft to memory brought,
His genial style, and pious train of thought!

And I have seen him, with his cheering smile,
The poor and wretched of their care beguile;
Where working men and wives, of Somer's Town,
Now twine, in tears, a wreath his name to crown.

But purer, costlier, brighter, and more rare,
Shall be the crown which he in heaven will wear;
His faith's fruition, and his work's reward,
The free gift of his Master, and his Lord.

O live for ever, by thy works, on earth,
O live for ever, through thy heavenly birth;
And see, for ever, crowds thy form beside,
To whom thy *teaching* was both *guard* and *guide!*

For meekly *soothing*, and *enduring* pain,
We scarce shall "look upon thy like again";
God give *us* grace, to suffer and to do,
That we may meet beyond the starry blue?

So sings (albeit not by *classic rules*)
With heart sincere, the Bard of Ragged Schools.

J P.

Highgate, Nov. 29th, 1867.

SOWING IN HOPE.

"My words are poor and weak," I said; "they pass
Like summer wind above the summer grass.
To utter them seems idle and in vain;
I cannot hope to gather them again.
And yet, impelled by some deep inward voice,
I must work on,—I have no other choice.
But, oh! my words are poor and weak," I said;
"The truth is quick,—the utterance cold and dead."

"Nay, nay, not so," 'twas whispered, "sow thy seed
Unquestioning,—God knoweth there is need!
For every grain of truth in weakness sown,
He watches over, who protects His own.
Though buried long, it shall spring up at length,
And shake, like Lebanon, its fruitful strength."

Then pleasantly and meek I pondered o'er
The holy truths, so often heard before.
And while I pondered, unawares there stole
A strange, sweet, subtle strength through all my soul.
I rose and went my way; I asked no more,
If words of mine had any fruit in store;
Content to drop my patient seed, although
My hands shall never gather where they strew;
Leaving the harvest, be it great or small,
In His dear keeping, who is Lord of all.

The Teachers' Column.

THOROUGHNESS.

BEHOLD the earnest or thorough teacher in school! He is there in time. He is never behind; he makes it a point of conscience; for he thinks of his example.

Besides, he loves his work, and goes with cheerful feet, because his heart is there. You shall not find him slothful; the clock has not struck, yet he is in his place; the greeting look has gone round, his fellow teachers feel his sunshine. He is not too late to sing, not he; his soul is all on fire. Look at him while he sings, then hear his voice in prayer. Ah, he would not miss that service, for it nerves him for the day!

But now the school is opened, yet he has regard to order. See him conduct his class: he makes me think of Jesus, for he goeth before them and leadeth them out, he knoweth them and they follow him. Now look at him in his class. Mark his face, his glance, his eye, his manner, his voice, his method—how radiant! See, he has a single eye, a glorious object, a dauntless spirit. The whole atmosphere of the school is permeated; his fellow teachers feel the glow; his class feel it, and they show it; they carry it to their very homes. The tear of penitence drops, the eye of faith is opened, the soul immortal is renewed; for God will bless that teacher's labours, and give him a rich harvest.

Reader, is this a photograph of yourself? If not; do not wonder that "signs" do *not* "follow" your teaching. For success is the child of thoroughness.

PRAYER IN RAGGED SCHOOLS.

IF there is one subject of more importance than another in connection with the work of Ragged School teaching, says the *Freeman*, it is that of prayer. We have often been impressed with the inappropriateness of the prayers offered in Sunday Schools. The opening prayers are frequently too long and unsuited to the wants and mental capacities of the children. Prayers are sometimes offered in the Sunday School that would be appropriate for a church-meeting, but so far as the children are concerned, might almost as well be offered in an unknown tongue. The opening prayer should not occupy more than three or four minutes, and should be offered as if it came *from* the children, and was offered *by* the children.

The Ragged School is not sufficiently prayed for. Ministers and churches should pray oftener for the school. In the week-evening prayer-meetings, held in connection with our various churches, worthy men may sometimes be heard praying during a space of twenty minutes or even half an hour. In the course of their prayer they will plead for Jews, heathen, Papists, for Queen and Parliament, for judges and magistrates, for soldiers and sailors, for all sorts and conditions of men, for every conceivable blessing, but frequently not once for the Sunday School.

Efforts should be made to induce the scholars in the Ragged Schools to take a deeper interest in prayer. Senior scholars should be encouraged to hold a monthly prayer-meeting of their own, over which they should be allowed to invite one of the teachers to preside. The senior scholars should always be affectionately and earnestly invited to attend the teachers' monthly prayer-meeting, and the senior classes should always be especially remembered on these occasions.

A quarterly prayer-meeting of the whole school (officers, teachers, and scholars) should be held, the evening being devoted to special prayer for a blessing on the work. Five or six good hymns might be sung, and five or six short prayers be offered by the officers and teachers; the services concluding with an address on the subject of prayer and praise.

By these means the schools would be

brave heart for the sake of thy wife and children, and it will soon become easy. When thou hast need of coffee, tell Mary, and she will give it thee."

The poor fellow tried to eat and drink, but the food seemed to choke him. After vainly trying to compose his feelings, he bowed his head on the table and wept like a child. After awhile he ate and drank, and his host parted with him for the night with the friendly words, "Try to do well, John, and thou wilt always find a friend in me." John entered into his employ the next day, and remained with him many years, a sober, honest, and steady man. The secret of the theft was kept between them; but after John's death, William Savery sometimes told the story, to prove how easily evil might be overcome with good.

POOR-RATES ON RAGGED SCHOOLS.

On November 22nd, a deputation waited on the Duke of Marlborough, at his official residence, Downing Street, with reference to this subject. The deputation was introduced by Mr. T. Hughes, M.P., and consisted of the Rural Dean of Lambeth, a number of other ministers, and several trustees and teachers of Poor Schools.

Mr. Thomas Plummer, the Secretary of the Stockwell British School, read a memorial in which the objects the petitioners had in view were stated. The memorial stated that "if the law as now interpreted be suffered to remain in force, the consequences will be most injurious to the cause of education; every Poor School in the country will be more or less crippled; and of course, if the usefulness of our schools is decreased, the number of our criminals and paupers will be greatly augmented. Already many of the schools in Lambeth are greatly affected by this new imposition, and some are nearly paralysed; even our Sunday Schools not held in buildings used for public worship are liable to be rated, and as a consequence, if relief be not forthcoming, some of the schools of the poorer denominations will have to be closed. The assessment of some of the schools amounts to half as much as the whole of their voluntary contributions; consequently, their funds, being insufficient, have to be supplemented by subscriptions from the clergy, already overburdened by claims on their benevolence." Notwithstanding the late decisions in the courts of law, it was submitted that "whatever the letter of the law may be, exemption of Poor Schools from rating is consistent with the spirit and intention of the Act of Elizabeth, and that it has become by long and undisturbed enjoyment a prescriptive right, and cannot now be fairly withdrawn. The abolition of this prescriptive right is certainly contrary to modern legislation; the 3rd and 4th William IV., cap. 30, exempts places of worship from parochial taxation; the 6th and 7th Victoria, cap. 36, exempts lands and buildings occupied by literary and scientific societies from county, borough, and parochial rates; and the Towns Improvement Act 1847 provides that no building exclusively used for gratuitously educating the poor shall be rated." It appears, indeed, that Poor Schools had been accidentally omitted from the list of places exempted, and the deputation, as supporters of such schools, appealed to his Grace to lay the case before the Government,

that they might obtain legislative relief from this most cruel and oppressive burden.

The Duke of MARLBOROUGH stated, in reply, that as far back as 1783 there was a decision given to the effect that such buildings as those alluded to in the memorial were liable to rating. The proposals made by the memorialists had already been discussed in the House of Commons, and in 1856 a bill to exempt those schools from taxation had been introduced into the House of Commons by Lord Stanley, and, after it was fully debated, had been thrown out. Again, in 1858, a committee had decided that all exemptions ought to be abolished. Under these circumstances, he could not, the deputation would see, make any definite promise. But as the question was a most important one, and as all parties were now so anxious to forward education, he thought it probable that the Government would be inclined to reconsider the question. There were, he might add, three ways in which the schools in question could be freed from the rates, namely, absolute exemption, a grant which would cover the rates from the consolidated fund, or a similar grant from the local rates.

The Poet's Corner.

LINES WRITTEN ON WITNESSING THE FUNERAL OF REV. JAMES HAMILTON, D.D.

The scholar, Christian, gentleman, combined;
Of pleasing aspect, and of powerful mind:
The Scotch Free Church will in remembrance bear
"Doctor James Hamilton, of Regent Square."

Nor to that Church, nor on that spot alone,
Has he the charms of Bible truth made known;
But books and sermons have his fame unfurled,
To England, Scotland, Ireland, and the world!

Of trees and plants the virtues he could tell,
And, like great Solomon, describe them well;
From forest "*cedars*," stretching wide and tall,
To "*hyssop springing*" from the garden "*wall*."

I first beheld him at a *Ragged School*,
Led to the spot by Scriptures' golden rule;
And, since that hour, have oft to memory brought,
His genial style, and pious train of thought!

And I have seen him, with his cheering smile,
The poor and wretched of their care beguile;
Where working men and wives, of Somer's Town,
Now twine, in tears, a wreath his name to crown.

But purer, costlier, brighter, and more rare,
Shall be the crown which he in heaven will wear;
His faith's fruition, and his work's reward,
The free gift of his Master, and his Lord.

O live for ever, by thy works, on earth,
O live for ever, through thy heavenly birth;
And see, for ever, crowds thy form beside,
To whom thy *teaching* was both *guard* and *guide*!

For meekly *soothing*, and *enduring* pain,
We scarce shall "look upon thy like again";
God give *us* grace, to suffer and to do,
That we may meet beyond the starry blue?

So sings (albeit not by *classic rules*)
With heart sincere, the Bard of Ragged Schools.

J P.

Highgate, Nov. 29th, 1867.

SOWING IN HOPE.

"My words are poor and weak," I said; "they pass
Like summer wind above the summer grass.
To utter them seems idle and in vain;
I cannot hope to gather them again.
And yet, impelled by some deep inward voice,
I must work on,—I have no other choice.
But, oh! my words are poor and weak," I said;
"The truth is quick,—the utterance cold and dead."

"Nay, nay, not so," 'twas whispered, "sow thy seed
Unquestioning,—God knoweth there is need!
For every grain of truth in weakness sown,
He watches over, who protects His own.
Though buried long, it shall spring up at length,
And shake, like Lebanon, its fruitful strength."

Then pleasantly and meek I pondered o'er
The holy truths, so often heard before.
And while I pondered, unawares there stole
A strange, sweet, subtle strength through all my soul.
I rose and went my way; I asked no more,
If words of mine had any fruit in store;
Content to drop my patient seed, although
My hands shall never gather where they strew;
Leaving the harvest, be it great or small,
In His dear keeping, who is Lord of all.

The Teachers' Column.

THOROUGHNESS.

Behold the earnest or thorough teacher in school! He is there in time. He is never behind; he makes it a point of conscience; for he thinks of his example.

Besides, he loves his work, and goes with cheerful feet, because his heart is there. You shall not find him slothful; the clock has not struck, yet he is in his place; the greeting look has gone round, his fellow teachers feel his sunshine. He is not too late to sing, not he; his soul is all on fire. Look at him while he sings, then hear his voice in prayer. Ah, he would not miss that service, for it nerves him for the day!

But now the school is opened, yet he has regard to order. See him conduct his class: he makes me think of Jesus, for he goeth before them and leadeth them out, he knoweth them and they follow him. Now look at him in his class. Mark his face, his glance, his eye, his manner, his voice, his method—how radiant! See, he has a single eye, a glorious object, a dauntless spirit. The whole atmosphere of the school is permeated; his fellow teachers feel the glow; his class feel it, and they show it; they carry it to their very homes. The tear of penitence drops, the eye of faith is opened, the soul immortal is renewed; for God will bless that teacher's labours, and give him a rich harvest.

Reader, is this a photograph of yourself? If not; do not wonder that "signs" do *not* "follow" your teaching. For success is the child of thoroughness.

PRAYER IN RAGGED SCHOOLS.

If there is one subject of more importance than another in connection with the work of Ragged School teaching, says the *Freeman*, it is that of prayer. We have often been impressed with the inappropriateness of the prayers offered in Sunday Schools. The opening prayers are frequently too long and unsuited to the wants and mental capacities of the children. Prayers are sometimes offered in the Sunday School that would be appropriate for a church-meeting, but so far as the children are concerned, might almost as well be offered in an unknown tongue. The opening prayer should not occupy more than three or four minutes, and should be offered as if it came *from* the children, and was offered *by* the children.

The Ragged School is not sufficiently prayed for. Ministers and churches should pray oftener for the school. In the week-evening prayer-meetings, held in connection with our various churches, worthy men may sometimes be heard praying during a space of twenty minutes or even half an hour. In the course of their prayer they will plead for Jews, heathen, Papists, for Queen and Parliament, for judges and magistrates, for soldiers and sailors, for all sorts and conditions of men, for every conceivable blessing, but frequently not once for the Sunday School.

Efforts should be made to induce the scholars in the Ragged Schools to take a deeper interest in prayer. Senior scholars should be encouraged to hold a monthly prayer-meeting of their own, over which they should be allowed to invite one of the teachers to preside. The senior scholars should always be affectionately and earnestly invited to attend the teachers' monthly prayer-meeting, and the senior classes should always be especially remembered on these occasions.

A quarterly prayer-meeting of the whole school (officers, teachers, and scholars) should be held, the evening being devoted to special prayer for a blessing on the work. Five or six good hymns might be sung, and five or six short prayers be offered by the officers and teachers; the services concluding with an address on the subject of prayer and praise.

By these means the schools would be

gradually led to take a deeper interest in the exercises of public worship. There is a power in prayer which the "little faith" of many of God's people prevents them from fully realising. About twenty years ago, in a Sunday School in the East of London, there was a lad who had become so incorrigible that it was determined he must be expelled the school. Before taking this step, however, the superintendent took the boy into a private room, and kneeling before him prayed earnestly for his salvation. In a little while the boy was kneeling beside the superintendent, and with sobs and tears praying earnestly that God would pardon him. The lad dated his conversion from that day. He was admitted to the fellowship of the church, and is now the pastor of a Baptist Church in the North of England. Instances of the power of prayer in Sunday Schools might be multiplied. "The effectual fervent prayer of a righteous man availeth much." "Prayer moves the arm that moves the world."

Editor's Note-book.

A QUESTION FOR YOU.

WHAT are you doing for Christ? Christ has done much for *you*. What are you doing for *Him*? Your soul has been saved. Your inheritance of eternal life made sure. Your sins have been washed away. Your eternal prospects are glorious beyond conception. The sting of death has been removed. You know and realise that however tried you may be in this life, beyond the grave there is a calm, never-ending rest reserved for you in the bosom of the Saviour. You have received much; not that you deserved it any more than others, but because Christ has loved you and given himself for you.

But are you going to be satisfied with simply receiving salvation for *your own* soul? Is it enough that you should read, and hope, and think, and hear all you can for *yourself* only? If some kind friend has taught you to love Christ, is it not your bounden duty, should it not be your highest delight, to endeavour to teach those around you to love Christ?

What blessed results would follow if all who have been saved would seek to save others! What great good one earnest, industrious Christian can accomplish if he will! Nearly all the good which has been accomplished has been done by a comparatively few. If all worked as the few have worked, if all prayed as the few have prayed, the blessings of Christianity would by this time have penetrated every part of the globe, and the name of Christ would be welcomed at every fireside.

What, then, are you doing for Christ? "To him that knoweth to do good, and doeth it not, to him it is sin."

Children's Gallery.

IT COMES FROM ABOVE!

THERE was once in France a poor boy who was called "Little Peter." He was an orphan, and begged his bread from door to door. He sang very prettily, and people seldom sent him away empty-handed. It was an idle and sad life which he led; but Peter had no one to care for him, and he did not know what

else to do. He had the singular custom of saying on every occasion, "It comes from above." I will tell you why.

When his father was on his death-bed —if, indeed, he had a bed, for he was very poor—he said to his son, "My dear Peter, you will now be left alone, and many troubles you will have in the world. But always remember that all comes from above; then you will find it easy to bear everything with patience."

Little Peter understood him; and, in order not to forget the words, he often spoke them aloud. He received every gift with the words, "It comes from above."

As he grew up, he used to consider what they meant. He was wise enough to see that, as God rules the world, we may well believe of everything that happens in the way of his providence, "it comes from above."

This faith of Little Peter often turned out for his benefit. Once as he was passing through the town, a sudden gust of wind blew off a roof-tile, which fell on his shoulder, and struck him to the ground. His first words were, "It comes from above." The bystanders laughed, and thought he must be out of his senses; for of course it could not fall from below; but they did not understand him. A minute after, the wind tore off an entire roof in the same street, which crushed three men to death. Had Little Peter gone on, he would probably have been at that moment just where the roof fell.

Another time, a gentleman employed him to carry a letter to town, bidding him make all haste. On his way, he tried to jump over a ditch; but it was so wide he fell in, and was nearly drowned. The letter was lost in the mud, and could not be recovered. The gentleman was angry when Little Peter told him of the loss, and drove him out of doors with his whip. "It comes from above," said Peter, as he stood on the steps. The next day the gentleman sent for him. "See here," said he; "there are two half-crowns for you for tumbling into the ditch. Circumstances have now so changed that it would have been a loss to me had the letter gone safely."

I could tell you much more about Peter. When he had become a great boy, he was still called "Little Peter." A rich gentleman who came into town, having heard his story, sent for him, in order to give him something. When Little Peter entered the room, the Englishman said, "What think you, Peter? why have I sent for you?"

"It comes from above," replied Peter.

This answer greatly pleased the gentleman. After thinking awhile, he said, "You are right. I will take you into my service, and provide well for you. Will you agree to that?"

"It comes from above," answered Peter. "God is very good to me. I will gladly go with you."

So the Englishman took him away. It was a good thing for the poor boy, who had been taught no trade. Long afterwards, we learned that, when his master died, he left him a large sum of money to carry on the business; and that "Little Peter" was then a wealthy man in Birmingham. But he still said of every occurrence, "It comes from above."

Our Library Table.

A BATCH OF SERIALS.

On our Library Table, we gladly notice many magazines which aid Ragged Schools by many a graphic sketch and many a telling exhortation to idlers in Christ's vineyard. Prominent among these are the following:—

Sunday Magazine.—In addition to valuable exegetical essays by Drs. Alford and Vaughan, this magazine often con-

tains interesting papers on the social and spiritual reclamation of the ragged class. They are mostly the product of the brilliant pen of the editor, Dr. Guthrie.

Old Jonathan, we are glad to find, does not forget the Ragged School work he so earnestly performed at Bonmahon, in Ireland. Thus he gives many a pointed sketch or telling anecdote relative to kindred work in England. We wish our old friend the good-speed he deserves.

The *Female Missionary Intelligencer* is devoted to the extension of Christianity among females who live in the ancient seats of Paganism. We are glad to find from its edifying pages that some of its writers have established Ragged Schools and Mothers' Meetings in different parts of India and China; and that they have been found as successful in the lands of idols as in semi-Christian England.

The *Band of Hope Review* still helps our work in various ways; more especially by warning the juvenile poor from the use of those intoxicants which, by impoverishing the parents, force so many children into the ragged class. Its illustrations are excellent, and often so beautiful that we wonder how any possible sale can remunerate the proprietors.

The *Cottager and Artisan* still keeps up its reputation for supplying healthy literature to the poor, at a time when satanic literature is so popular. As free from vulgarisms as from cant, it is calculated to elevate the tastes of all who scan it by the kitchen fire in our cottage homes.

The Children's Hour is intended for a higher class, but it often gives striking narratives of Ragged School work, such as must serve to excite the sympathy of the children of the rich in favour of their poor little brothers and sisters.

Correspondence.

RAGGED SCHOOL HYMN-BOOK.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—I want to suggest to you the desirableness of a suitable hymn-book for the use of Ragged Schools. Singing is such an enlivening part of the schoolroom exercises, and instruction takes such pleasing hold of the mind in that way, that I have often wondered at the want of such a help, adapted in its character to the condition and habits of that low class of children for whom the Ragged School Union has provided such a valuable educational machinery. I have tried one little hymn-book in Victoria Place Ragged School, and I now use another; but the master wishes with me that we had something more appropriate,—some hymns that would just suit the character of the children's minds, set to lively airs, together with some few of a graver note.

Perhaps I may be expressing what others feel, and if I have your sympathy, I shall hope to see the "Ragged School Union Hymn-book" as well as the "Sunday School Union Hymn-book," and others belonging to different religious institutions.

I am, dear Sir, your faithful servant,

St. Saviour's, Southwark, Nov. 18, 1867. WILLIAM CURLING.

HOW NOT TO HELP HOMELESS BOYS.

SIR,—The *Times* of 2nd November gave the public the pleasing information that between twenty and thirty smart lads had joined the royal navy

during the last few days from the *Chichester* (50), training-ship in the Thames for destitute boys, and had been received on board the *Formidable*. This information at the time was perfectly correct, but I regret now to inform you that every one of these fine lads have been rejected by the Admiralty, as they could not produce their "certificates of birth." The circumstances are just these:—

The Admiralty required a number of boys for the navy, and preferred those accustomed to boats. The Committee of the *Chichester* took advantage of this by sending twenty-two of their destitute boys as candidates. Twenty of them were passed by Captain Prettent, of the *Formidable*, as well as by the doctor, and reported as most desirable for her Majesty's service. The Commander-in-Chief, Sir Baldwin W. Walker, approved of the report, and forwarded it to the Admiralty, but they were all rejected and struck off the books of the *Formidable*, because certificates of birth could not be produced. As this is the most important matter, affecting the success of the *Chichester*, *Indefatigable*, or any other training-ship for destitute boys that may be organised, the committee will feel much obliged if you will make this fact known, and aid the destitute by getting this obstacle removed. The liberal public have furnished funds, and we have now 120 smart lads of good character on board the *Chichester*, that but the other day were likely from want and starvation to swell our prison list. They are now cared for, and educated as sailors. Two hours each day they are under the instruction of the schoolmaster, another two hours instructed in seamanship, another two hours are taught works of usefulness, such as sailmaking, bootmaking, tailoring, matmaking, &c. They make all their own clothes, and keep the ship in order, and are at boat-exercise constantly.

It may be a fact that they do not know when or where they were born, but it is an undoubted fact that they *were* born, and are good, tractable, useful boys now on board the *Chichester*. Many of them are willing, anxious, and able to serve their Queen and country, and are only prevented by not being able to procure the requisite certificate, whereas the navy is the proper place for such boys. If they cannot be admitted, and we cannot dispose of all our boys when trained, we cannot take them; then, from necessity, many fine boys will be a constant expense and a curse to their country, instead of willingly serving their country as honest, free-hearted "Jack Tars." This responsibility rests with the Admiralty.

I am, Sir, your obedient servant, W. M. B.

Notices of Meetings.

OGLE MEWS.

A SOCIAL meeting was recently held at the above school for the purpose of increasing public sympathy in its behalf, but more especially in the hope of procuring additional assistance for the Sabbath Evening Classes, which was greatly needed. About one hundred and twenty sat down to tea, after which the Rev. Arthur Godson presided.

Mr. HASSETT, the new superintendent, stated that prior to his being called into office the Sabbath Evening Classes had, from a variety of circumstances which in no way emanated from the school itself,

lost the services of many valuable and experienced teachers. He consequently found himself in a most trying position, being compelled to send from the doors time after time large numbers of children who came in a condition of spiritual as well as bodily destitution, and in many instances from considerable distances. To be obliged to send them empty away was a duty so painful that he earnestly prayed to be spared a continuance of it. The school was capable of accommodating upwards of three hundred children, and afforded every facility for the work, the building being comparatively new. There was also no difficulty in securing a large attendance of scholars, but owing to the scarcity of teachers, not half the proper number could be admitted. He also appealed for occasional addresses to the children or their parents from any Christian friends who could assist in that part of the work; and for bundles of old clothing for the children, and cloth-cuttings for the Mothers' Meetings.

Mr. E. J. Hytche, of the Ragged School Union, and Messrs. Short, Sapsford, and Priestley, supported this appeal by a few earnest words from their knowledge of the work and wants of the school. We are glad to report that, as a result of this meeting, eleven regular and several occasional teachers have given their services steadily.

SERMON LANE.

On December 5th the nineteenth annual meeting of this school was held. Sir Robert Carden occupied the chair.

The report stated that the admission to the Day School had been 104. Average attendance—boys, 90; girls, 50; infants and occasional attendants, 40—total, 180. During the year 22 boys and nine girls had been sent to place—six girls to flower work; one boy to an Industrial School; one boy apprenticed; 24 have been sent to national or other pay-schools; 26 have removed from the neighbourhood; one child was burnt to death. During the year the children, to the number of 230, were entertained at River Terrace Schoolroom, and through the kindness of Mrs. Jackson and other friends, each child was presented with an article of clothing. The same friends, in the summer, provided funds to enable the children to be taken for a day in the country. The Thursday Evening Class for writing has had a paid teacher appointed to it in addition to the voluntary teachers. The average attendance has been 25, and the progress made very satisfactory. The Sunday Afternoon School has had an average attendance of 80. The Evening School had an average attendance of between 50 and 60 in the summer months; in the winter months 140. The senior girls' Bible Class has been carried on very successfully, and the members evince an anxiety as to their eternal welfare. The Patching Class is in full operation, with an attendance of about 60. In connection with the Children's Provident Fund 242 articles were sold; 3 given away; 11 pairs of boots sold. The average number of children paying is 70; and the money received £8 12s. 11d. Last January Mrs. Smart kindly gave twelve flannel petticoats to twelve of the most destitute children—a most acceptable present. In the Mothers' Class the attendance has improved during the year; number on the books, 31; attendance, 18 or 20; 42 articles have been made and paid for by the members of the class; and seven patchwork quilts; £8 5s. 2½d. has been paid in by weekly instalments for clothing, and £1 13s. for coals. The Penny Bank has had 254 new accounts opened; £97 17s. 3d. paid in; £60 14s. 4d. paid out; number of deposits, 1,928. At the last meeting a debt of nearly £50 hung over the school. The Ragged School Union had offered £10 towards removing this, provided that the rest was raised by the end of the year by a special effort. The receipts during the year have been £151 3s. 9½d., and the expenses were £157 12s. 10d.

The meeting was addressed by Revs. J. Anderson, J. T. Davidson, J. C. Geikie, and J. Wilkinson; and by Messrs. Curtis, Harvey, and Matthews.

PRACTICAL SUGGESTIONS

CONCERNING THE

SELECTION OF A SEWING MACHINE

FOR FAMILY USE.

1st.—It should be easy to learn. Because ladies will not generally take the necessary time to master a difficult one. However useful a machine may be in the hands of a skilled operator, if an apprenticeship be necessary to learn to work it well—to do good work with it—it will be unused and unprofitable, or, at the best, it will require some person to be specially qualified to do the family sewing.

2nd.—It should be easy to work. Every member of the family should be able to use it, including children and invalids. A good easy-running sewing-machine affords pleasant occupation and recreation to children, and assists in teaching them the useful arts of cutting and putting together garments. It can hardly be a family machine, if children cannot use it, and take pleasure in it. Ladies in delicate health cannot have more agreeable and healthful exercise than the occasional use of a proper Family Sewing Machine.

3d.—It should be easy to change from one kind of work to another. The "Family Use" of a sewing machine consists of all sorts of work, one after another; and generally a change in the work requires some change of the machine. Changes of needle, cotton, or both, are frequent. In some machines these changes are easily made; but in others they require time and the careful attention of even a skilful operator. Before buying, a lady should always set the needle herself, notice whether there is any liability of setting it wrong, whether there is any means of knowing whether it is set wrong or not, and the consequences of setting it wrong; she should remove the cotton, and thread up the machine herself; and remember that these changes and many more occur just when she has little time to lose, as she "must get her work out of the way." She should use the hemmers also; see whether they turn the hems and fells *under*, as in sewing by hand, or *up* on the right side, causing a garment to appear wrong-side out.

4th.—It should be easy to keep in order. It should require only cleaning and oiling, and should not require skill to do even that. It should never require to be taken to pieces for any purpose whatever; it should be so contrived that no part need be removed to get at any other part. If any derangement occur, as will occasionally be the case in all machinery, both the difficulty and the remedy should be so obvious that no serious consequences can follow. The machine should right itself, when the obstacle is removed.

5th.—It should be simple in its mechanism. A skilful saleswoman can display the attractive features of any machine, and hide its defects. A lady should try to learn to use a few of the best machines before buying. She will not then need the caution against a complicated one, having learned a timely lesson from its continual derangements.

6th.—It should be noiseless. The old, heavy, cumbersome, noisy style of machinery, is very unwelcome in the home circle. A truly noiseless machine does not interrupt reading or conversation.

7th.—It should be so well made as to require no repairs. The best made machines, when worked by steam power for manufacturing purposes, will wear out in a few years, but in family use, they will last a generation, accidents excepted.

8th.—It should do all kinds of work well and make a strong, secure, and beautiful seam that will stand washing, ironing, and wear. Some machines do light work well, others heavy work; rarely one does both equally well.

[*Entered at Stationers' Hall.*]

In regard to the kind of stitch, one should not act upon the opinion of any other person. She should subject the different stitches to actual test, and judge for herself.

9th.—It should make the best stitch. There are four kinds of stitch in common use; the chain stitch, the lock stitch, the Grover and Baker stitch, and the Willcox and Gibbs stitch.

The chain stitch is made only by the "cheap machines," and is believed to be quite worthless: at least, the machines are, for they drop stitches and are otherwise defective; it may therefore be left out of the comparison.

The lock stitch is made by two threads, one lying nearly straight on the under surface of the work (except on thick cloth, when it is nearly alike on both sides), the other passing through the material and crossing the under thread. This stitch is preferred on leather, and is much used on heavy cloth, but on thinner materials, the seam is less satisfactory on account of its inelasticity, and the difficulty of equalising the tensions of the two threads.

The Grover and Baker stitch is made by two threads looped together, one of which passes through the cloth and with the other forms a ridge upon the under side; the under thread is much finer than the upper, in order to make the ridge as light as possible. This is an excellent embroidery stitch, the most showy of all. It is also in use for general purposes, having an advantage over the lock-stitch in being secure and at the same time easily taken out when desired. The mechanism by which both this and the lock-stitch are made, is, however, very complicated, and much skill is requisite to use it successfully.

The Willcox and Gibbs stitch is made by one thread direct from the reel by means of a very simple mechanism, which does its work with greater certainty than any other, and almost entirely without noise. Each loop grasps the preceding one and is firmly twisted around it. The seam is fastened off by taking two stitches beyond the cloth. This ties a firm knot. When the fastening is required before coming to the end, it is done by simply drawing the thread backward upon the seam. It is the strongest, most secure, and the most beautiful stitch known. If three tucks be made side by side with the three stitches respectively, and cut across at short distances, and the cloth pulled, the lock stitch gives way first *by the drawing out of the stitch*, the Grover and Baker next *by the breaking of the under thread*, the Willcox and Gibbs last.

There is nothing in the whole range of labour-saving inventions, that has given more universal and entire satisfaction, than the Willcox and Gibbs Family Sewing Machine. The following statements with regard to it substantially embody the decision of the Judges at the Grand Trial of Sewing Machines of 1865.

1. It is the simplest.
2. It is the least liable to get out of order.
3. It is the best made machine.
4. It is the cheapest.
5. It is strictly noiseless.
6. It works the easiest.
7. It works the fastest.
8. It cannot be turned backward.
9. It requires the least mechanical skill to operate it.
10. It requires the least time and instruction to learn to use it.
11. It is the most certain and reliable in operation.

NOTE.—It is a fact worthy of remark, that during the entire trial—which continued without intermission for nearly seven hours—not a stitch was missed, nor the cotton once broken, nor a needle broken or bent, by the Willcox and Gibbs Machine. No kind of work was tried upon it that was not accomplished, and done in a perfect and workmanlike manner; and no trial was made that was not entirely successful

12. The needle is the *shortest*.
13. The needle is *straight*.
14. The needle is *bevelled*.
15. The needle is secured in its place by a patented device, which renders it *self-adjusting*, so that neither skill nor experience is necessary in setting it. It is not so with any other.
16. It uses but *one thread*, and thus avoids the necessity of complicated machinery, which is required for two threads.

17. It sews directly from the reel, thus making it unnecessary to rewind the thread.
18. *It makes the "Willcox and Gibbs stitch,"—a stitch original with this machine*, [and made by no other except by those licensed by the Willcox & Gibbs Sewing Machine Company,] which for general purposes is superior to any other.

NOTE.—The trial upon this claim was very thorough, and the practical tests minute and accurate. Each machine was required to use cotton from the same reel, make the stitch of the same length, and perform the test-work on the same piece of cloth, with the lines of sewing side by side. The results were all decisive, and in *every* test in favour of the Willcox and Gibbs.

19. The seam has the peculiar advantage of being readily taken out when desirable, while it is less liable to rip, in use or wear, than the lock-stitch.

NOTE.—This claim also was very severely tested, in the same manner as the last, and with equally positive results—all in favour of the Willcox and Gibbs.

20. The seam is more elastic, and stronger than the lock-stitch.
21. The seam is more even and beautiful.
22. The seam is *self-fastened*.
23. The tension is more easily adjusted than that of any other.
24. It will do a greater variety of work than any other can do in equal perfection.
25. It is more easily and speedily changed from one kind of work to another.
26. More work can be done with it in a given time than with any other.
27. It embroiders beautifully.
28. It has a shield to protect the operator's dress from the wheel.
29. The needle being secured in a vertical bar, it has important advantages over machines with curved needles attached directly to the needle-arm.
30. In consequence of the shorter sweep of the needle, there is much less wear of the cotton from its vibrating through the needle's eye in the act of sewing.
31. A smaller needle can be used with the same size of cotton, which adds to the strength and beauty of the seam, especially on linen or other hard materials.
32. It has the best hemmers.
33. It has the best feller.
34. It has the best braider.
35. It has the best belt.

In regard to the decisions of the judges upon the several points, it may be remarked that during the entire trial there was scarcely an instance of difference of opinion—as, indeed, it was hardly possible there could be, for the plan adopted was itself a surety both of unanimity and a just decision; the latter being, in such a plan, neither more nor less than the practical solution of a mathematical problem. For, by separating the respective merits of each machine into elements, or "points," and subjecting each point separately to the test of practical work done on each machine in presence of the judges, their decision upon each point was reduced to the simple act of recording the facts developed.

For instance: each contestant claims the most elastic stitch. Then each is required to sew a seam, side by side, on the *bias* of a piece of elastic goods; and the judge takes the piece, and stretches it lengthwise of the seams, till one seam breaks; he still continues the stretching, but the other seam refuses to break at all. However disappointed his expectations, the judge will hardly enter on the record that the *broken* seam is the more elastic.

Such were the tests and such the inevitable decisions. After a contest of nearly seven hours the Willcox and Gibbs was declared to be the best Sewing Machine.

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A NEW MAGAZINE

FOR

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THE phrase "Sunday School Literature" possesses an interest and significance not a little remarkable when we consider the comparatively recent date of the labours of Raikes, Hanway, Fox, and other pioneers in the work of religious education.

The truth that Scriptural instruction is in entire harmony with the diffusion of useful knowledge, has seldom been more strikingly illustrated than in the history of the Sunday School system. Scarcely had the Sunday School become a recognised auxiliary of the Christian Church, than a demand arose for cheap and useful works suited for children and teachers, and gradually a new and important department of literature was created, the beneficial influence of which on society at large it would be difficult to estimate.

The Sunday School Union, since its first establishment in the year 1803, has taken a leading part in seeking to meet the demand just adverted to, especially in the preparation and issue of periodical publications and school requisites. Among its efforts on behalf of teachers may be mentioned the *Sunday School Teacher's Magazine*, which was originated in 1813 by a few members of the Committee, and the *Union Magazine*, which was commenced in 1844, and from that time to the present has had a large circulation as the official organ of the Sunday School Union.

The Committee have been much cheered by the wide circulation and general acceptableness of these various efforts. With the view, however, of exerting a yet more extended and powerful influence upon the great body of Sunday School workers, they have decided upon issuing a Monthly Magazine which shall, if possible, more thoroughly commend itself to the tastes, sympathies, and requirements of teachers

in general. As already announced, the title of the New Monthly will be

"THE SUNDAY SCHOOL TEACHER,"

and with it will be incorporated the *Union* and *Sunday School Teacher's* Magazines, the distinctive excellences of which it will seek to embody.

In accordance with its name, THE SUNDAY SCHOOL TEACHER will seek to interest and aid the teacher *as such*, supplying him with help in the study of the Word of God and in the best modes of expounding, illustrating, and enforcing its soul-reviving truths. It will endeavour to present the most matured plans of school organization and the wisest methods of class instruction and discipline; it will aid in the moral and religious training of the young, and will seek to make known those multiplied auxiliaries by which the influence of the Sunday School is so largely increased. While seeking thus to render the teacher thoroughly furnished for his work, the new Magazine will aim at presenting a record of the progress of religious education, especially in Sunday schools, by presenting condensed reports of meetings at home and abroad, as well as the varied incidents of individual experience.

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